

## BAPTIST MISSIONARY MAGAZINE.

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## American Baptist Board of Foreign Missions.

## Reputation to Eastern Missions.

JOURNAL OF REV. HOWARD MALCOM.

[Continued from page 255.]

Nov. 11. Saw this evening, the famous Magellan clouds. Instead of being always at the water's edge, as Col. Symmes\* affirmed, they stand high in the heavens, and will be almost vertical as we pass round the Cape. We can perceive but two, both bright; but it is said there is a third one, dark. Those we see, are oval, about the size of a cart-wheel to the eye, and exactly resembling the milky way. It is supposed by astronomers that they consist of just such a collection of stars, as form that beautiful pathway across the heavens. The present residence of the younger Herschell, at the Cape of Good Hope, with his stupendous instruments, will doubtless furnish the learned world with some new and important facts in regard to these famous "clouds."

The clearness of the atmosphere in this region, is very striking. Light clouds float about, but, so pure and clear is the air, that the stars shine with a glory not inferior to that of our most resplendent northern nights. In one respect, they transcend even those, viz. the visibility of stars down almost to the very horizon. Shooting stars are numerous, and of great apparent size. Delicious weather, smooth water, and fine winds make up the monotonous but attractive scenery of our evenings.

"—Such beauty, varying in the light  
Of gorgeous nature, cannot be portrayed  
By words, nor by the pencil's silent skill;  
But is the property of those alone

\*The famous author of the theory, that the earth is hollow and inhabited.

Who have beheld it, noted it with care,  
And, in their minds, recorded it with love."

The comet has become more glorious, and its train is visible to the naked eye, stretching upward, almost a fourth part to the zenith. Seen through the ship's glass, it is half the size of the moon, and of a dazzling brightness, resembling Jupiter. It appears low in the west, and sets about half past nine.

Thursday, 12. Had the great pleasure to-day, of sending letters directly to Boston, by the ship Susan, Capt. Jennings, from Rio Janeiro. Judging by appearances that she was an American vessel, and bound for the United States, we checked our way to meet her, and finding our hopes confirmed, asked the captain to heave to, and take letters, which he readily did. I had seven nearly finished, and, among us all, made up more than sixty, which will gladden our friends, by assuring them that we are so far, all well. Such opportunities are very rare at sea, and we feel grateful that our friends will thus be able to hear from us, seven or eight months before they could from Calcutta.

We are now in south latitude  $15^{\circ} 34'$ , and west longitude  $32^{\circ} 20'$ , going seven miles (or knots) an hour, day and night, fanned and forwarded by the invaluable trade wind. There are, on the globe, two trade-winds; one north of the equator, forever blowing from the north-east; and the other south of the equator, and blowing always from the south-east. They extend about 28 degrees each side of the equator, but advance and recede several degrees, according as the sun is north or south of the line. They blow with sufficient force to propel a vessel generally about seven miles an hour, and with such uniformity that, for many days, a ship scarcely



alters a rope; and are attended with delightful weather. They extend quite round the globe, except where the action of the sun on masses of land, or high islands, obstructs it for a limited space. They are generally attributed to the rarefaction of the air, under the path of the sun, causing an influx from toward the poles. The wind thus created, is drawn westward by the combined action of the sun in its path, and the rapid rotatory motion of the earth. The north-east trade-wind stops short of reaching the equator, by several degrees, and is less regular and strong, which is attributed to the great contraction of the Atlantic, between Africa and Brazil, and to the greater quantity of land in the northern hemisphere, producing an amount of rarefaction which allows it less cold air for the supply of the tropics. At the West Indies, where there is a large scope of ocean to the eastward, the trade-wind is very uniform, and hence the term, "Windward Islands." Whatever may be the second causes of these great and perpetual phenomena, we certainly owe the great *First Cause* unspeakable thanks, for they impart most important benefits.

Thursday, 19. Another severe shaking of my clay house has been reminding me again of the Master's warning, "*Behold I come as a thief.*" An attack of colic, on Monday, reduced me in a few hours to extremity. It was more violent than most previous attacks, but yielded sooner. Precious days, however, have those been. What fresh and endearing benefits do these sicknesses impart! No height of worldly honor, or richness of bodily enjoyment, would induce me to part with the salutary lessons derived from even one of these attacks.

We have now, probably, bid farewell for the present, to warm weather, being in latitude 30°. Thick clothes are in requisition, and the thermometer ranges about 60° to 65°. It will probably remain cold with us for five or six weeks, perhaps more. We had the pleasure to-day, for the first time, of seeing Cape pigeons, and that king of aquatic birds, the albatross. These, with gannets, molly mawks, boobies, pintadoes, and other birds for which those on board have no name, are almost constantly round the ship.

Saturday, 21. Well enough to be on deck and enjoy the calm and delicious vernal sun. The present season in this latitude about corresponds

with our May at home. At evening, after watching a gorgeous sunset, I was sitting in the round-house to avoid the dew, when cries of admiration called me instantly out, and there was Venus, queen of all stars, gradually descending into ocean, unobscured by mist or cloud! Nothing could be more beautiful. It gave a strong proof of the exceeding purity of these skies.

Thursday, 26. Feasted our eyes with the sight of "*land*" which for sixty-five days we have not beheld. But imagination had to spread the banquet, for none of us would have suspected that we saw land, had we not been told so. The dim, cloud-looking crags of Tristan D'Acunha, showed their questionable outline amid fogs and rolling mists, for about an hour, and then left us to spend another sixty-five days, probably, before we again see aught but sky and water. This lonely spot is occupied by but a single family of 15 or 20 persons.

"Cape weather" is now upon us—foggy, damp, and cold, but with a noble westerly gale, driving us on magnificently. Our promenades on deck are suspended, but the cool weather enables us to sit in our state-rooms, and the privilege of unrestricted retirement makes amends for the absence of many others.

Saturday, 28. Succeeded this morning, in harpooning a porpoise (*delphinus phocaena*), and getting it on board. It measured about seven feet long, and more than three feet in girth—of a pure white under the belly, and rich lead color on the back, with large fins each side, near the head—and the nose long and pointed, not unlike that of a hog. This latter feature is no doubt the reason why, in French, Italian, and German, the creature is called "*hog-fish*." The spout-hole is not on the crown of the head, as is said in the *Encyc. Americ.*, but quite forward of the brain on the snout. It is divided by a septum of solid bone, into two oval apertures, each capable of admitting a finger with ease. The harpoon entered its heart, so that it never moved after being brought on deck. Its blubber (that is, the coat of fat lying under the skin,) was stripped off for lamp-oil, and the carcass hung up for food. The kidneys exactly resembled a pint of small grapes enclosed in a thin transparent pellicle. The rapidity with which these creatures swim is astonishing. Instead of the lazy tumbling and rolling of those in our bays and harbors, these play back

and forward, and across the bows, though the ship is going eight or ten miles an hour; and with the most evident ease and gaiety, sometimes leaping entirely out of the water, and seeming to enjoy themselves greatly.

We had scarcely done with the porpoise, when "a sail" was announced. By keeping away a little, we soon came near enough to perceive with the glass, that she was a whaler, with a whale alongside, from which they were hoisting the last sheets of blubber, and soon after cut adrift the carcass. It floated by us, at a little distance, covered with huge and ravenous birds pulling it to pieces, while a multitude of smaller ones swam around, picking up the scattered fragments. We soon spoke the ship, and found her to be the *Samuel Robertson*, of New Bedford, out ninety days. The captain politely offered to send a boat, if any of us wished to gratify our curiosity, and several of our gentlemen gladly availed themselves of the opportunity. They found her a "temperance ship," in fine order, and after spending half an hour, and leaving some tracts, newspapers, &c., returned with a present of two fine albatrosses (*Diomedea exulans*), measuring eleven feet across the wings. Unaccustomed to injury from man, they seemed no wise affrighted, and sat quietly on deck. Their long wings, and short legs, render it impossible for them to rise in flight from a flat solid surface. They were entirely inoffensive; though, when provoked, they snapped violently at the person, uttering a shrill loud sound, not unlike the braying of a mule. They cannot stand up on their feet a minute, but continue squatting, as on the water. In walking, their awkwardness is really ludicrous, while their enormous palmated foot comes down each time with a heavy slap. Though the largest of all aquatic birds, they fly with great ease, seldom moving the wing; now skimming gracefully along the surface of the water, adroitly conforming to its undulations, and now soaring aloft like an eagle. They are continually seen in this region, hundreds of miles from land, and at night repose at pleasure on the surface of the deep. They prey upon flying-fish, spawn, molluscs, dead carcasses, &c., and are generally in good condition.

Sunday, 29. For an entire week, we have been going six or seven miles an hour, day and night, on our exact course, enjoying mild weather, but with

excessive dews, rendering the deck unsafe for evening walks. This morning at sunrise the wind lulled to a three knot breeze, and has continued so all day, giving us a fine opportunity for our worship. It is remarkable, that as yet, every Sabbath but one has been calm, and pleasant enough for service on deck.

An uncommon scene has been before us all day. Since daylight we have been sailing through vast multitudes of the "Portuguese man of war," (*Holocuria physalis*), and so it continued till night, though we have gone forty miles. They extended on every side as far as the eye could reach, varying in size from that of the palm of the hand, to that of a finger nail, and close enough to average, probably, one to every two cubic feet. We readily caught some in a basket. They are elliptical in shape, about as thick as common pasteboard, with a sail of the same thickness, extending diagonally from one end to the other. This position of their sail makes them always seem to be sailing "on a wind," and not directly before it. Beneath is a cavity, corresponding to the base of the sail. The interior of this is filled with small short tubes, like mouths, and from the edge of it hang numerous long tentacles, like roots. The sail is white, the body, or horizontal part, is of a beautiful silvery lead color, inclining to a deep blue at the circumference, and after it has been kept some time in a glass, taking on an edge tint of rose. It has no bones nor shell. The sailors considered it poisonous to the touch, but I handled them (cautiously at first, of course,) without any ill effect.

Our Bible class continues to be exceedingly interesting, and generally holds nearer two hours than one. I find, however, that it costs me more effort than I anticipated. The questions asked by such a class, are not of ready solution. All take a deep interest in it, and prepare themselves by study. We use no text book.

Tuesday, Dec. 1. Last evening a sail was descried directly astern, and by three o'clock this morning, she came up and spoke us, proving to be the *Tigris*, from London to Ceylon. They passed ahead, but the wind dying entirely away, they, after breakfast, put off a boat, and the Capt. (Stephens,) Col. McPherson, of the Ceylon regiment, a surgeon, and several young officers, came on board. Learning from them that the Rev. Mr. Hardy and

wife, Wesleyan missionaries to Ceylon, were on board, Mr. Sutton and myself with two or three of the brethren went to him, and had a pleasant interview. On returning, we found our captain had rigged my arm chair with nice strings and tackle, to the yard-arm, and was prepared to give the ladies an excursion. The two boats took them all, and they remained an hour with the ladies in the Tigris, during which a genteel repast was served to them. Our first visitors remained with us, and took lunch. From Col. McPherson, who had served in the Burman war, I learned a few particulars respecting that people, and also the Shans, for whom I feel deeply interested.

During the absence of the ladies, we observed an encounter between a humpbacked whale, and a thresher. The whale seemed greatly provoked, floundering, and blowing with violence, while the thresher adroitly evaded the stroke of its flukes, sometimes by leaping entirely out of the water. Presently after these combatants disappeared, four or five other whales were seen rolling and playing within one hundred yards of the ship, their backs rising five or six feet out of the water, while ever and anon, as they descended, their broad tails rose up high into view. Toward evening a breeze sprung up, the Tigris passed on, and we parted company with the regret of severed neighbors.

25. In latitude  $37^{\circ} 30'$ , longitude  $70^{\circ}$  east. Never had ship a finer run than ours since we left the equator. We got up to latitude  $35^{\circ}$  on the twenty-third ult., being then in longitude  $23^{\circ}$  west. We have thus run ninety-three degrees of longitude in thirty-three days, and have passed the Cape without the semblance of a storm. It being nearly mid-summer here, we have had mild (though damp) weather, the thermometer never sinking below  $50^{\circ}$ .

I had no conception that "doubling the Cape of Good Hope" meant passing by the coast of S. America to a higher latitude than the Cape, and then proceeding as near as possible in a straight line six thousand miles eastward, before we turn northward again; in the mean time not coming within one hundred and fifty or two hundred miles of the Cape. But such is the course rendered necessary by the trade-winds. Persons going to India, and leaving the United States at any time except from about the first of October to the first of January, ought to be provided with flannels for five or six weeks' use.

Having found the flesh of our porpoise an exceedingly delicate food, we have sought every opportunity to harpoon another, but without success, till yesterday, when we welcomed one on deck. All agree that they never ate more delicious meat than this is, after it has been kept a day or two. It has no resemblance to fish, in appearance or taste; but when cooked, is of a dark color, like venison, and eats like the tenderest beef. The liver is very fine. This porpoise was instantly recognized as of a different species from the other, though of the kind usually caught in this region. It had a strong, thick, couler-shaped fin on the back. The light color of the belly was diffused over the back towards the tail. The other, which the sailors called Cape Horn porpoise, had no fin on the back, and was of a uniform dark color the whole length of the back. The captain assures us that the porpoises which tumble about in our bays, are quite equal to these for food. It is a pity in this case, that they are not brought to market. Being easily taken, they would form at once a cheap and delicious food, beside the advantage of the oil.

January 1, 1836. Our fine run continues. For fifty-four days past our progress has averaged one hundred and seventy-two miles a day, which is seventy miles more than the average of the first forty-five days. We now see no albatrosses, and few birds of any kind—no whales—no ships. The reflection that as I walk the deck, I can turn nowhere and look towards home—that friends and countrymen are beneath my feet, and that the thickness of the globe divides us, makes this new year's day memorable. Absence indeed it is, when one can get no further from his country!

Monday, 4. According to previous agreement, we observed this as a day of fasting and prayer, as is done by so many Associations at home, having reference to our own spiritual improvement, and the advancement of true religion over all the earth. Had a prayer meeting from ten to half past eleven, A. M. At one, P. M. I preached in the after cabin from Habbakuk iii. 2: "*O Lord, revive thy work*;" and in the evening we observed the usual concert of prayer. I trust the season was not wholly lost to us. But, alas! how strongly are we reminded, at the close of a day so designated, that "our righteousnesses are as filthy rags." My throat suffered less than it has hitherto from similar exertions, for



which I am truly thankful. We had a slight breakfast and supper, but dispensed with dinner.

Wednesday, 6. Were visited yesterday by an enormous shark. We were going but at the rate of two knots (miles) an hour, and some men were at work over the side whose feet occasionally dipped in the water, and it is possible this may have drawn him. He was about thirty feet long, and four or five broad, the head flat, and nearly square across the snout. After he had accompanied us some time, within eight or ten feet of the ship, the captain had the harpoon thrown into him. It entered near his head, and passed deeply. For some moments he seemed unconscious of the wound, and then moved off abeam. In vain the sailors held on to the rope; it passed irresistibly through their hands, till it came to the end where it was made fast, and then, though an inch in diameter, broke like a thread. The sailors call this the *bone shark*. It is, I am pretty confident, the basking shark (*selache maxima*) of the books, not unfrequently seen on the American coast. Its flesh is said to be good eating, and a valuable amount of oil may be got from it. Around him, as usual, were pilot fish, (*scomber ductor*) shaped like a perch, or small fat herring, and girdled beautifully with alternate rings of blue and white.

Monday, 11. Preached in my turn last evening, in the small cabin, and suffered still less than before. For several Sabbaths we have had a separate meeting for the seamen, at 4 o'clock, held in the fore-castle, or on the forward deck. They all attend and give respectful attention. I sometimes converse with them individually at sunset. They admit the importance of personal piety, and one or two are serious, but their great objection to giving themselves up *immediately* to God is, that they cannot maintain a devotional life, situated as they are at sea. Alas! there are always some to scoff at a religious messmate, and a sailor can bear anything better than scorn. Sad is the responsibility and danger of the "one sinner [that] destroyeth much good."

Friday, 15. Are at length north of the line again, and have been for a day or two within 24 hours' sail of Sumatra. Sixteen thousand miles of our voyage are now accomplished, in safety. It has been oppressively hot for a fortnight, with daily showers of rain.

Some of the gentlemen have refreshed themselves by swimming at the side of the vessel, when it was calm, and the captain has "rigged up" a nice bath, on deck, for the ladies, of which they gladly avail themselves. We already see how necessary frequent bathing must be to Orientals.

It is pleasing to have ocular evidence, in rock-weed, tropic birds, &c., of our approach to that *Aurea Chersonensis* and *Argentea Regio*, as the ancients called Burmah and Siam. They knew little more of these regions, than that they existed, and few of the moderns know much more; but the eyes of Christians are now turned on these lands with strong benevolence, and the world shall now know, not only their riches in gold and silver, in ivory and spices, but the condition of their teeming population. Soon we shall say, "Thy light is come!"

Monday, 18. Sailing to-day at only 80 miles from the Nicobar Islands, and being embayed among pagan countries, makes one feel already amid the heathen. On these pleasant islands the gospel was long and faithfully dispensed, and deliberately and finally rejected. Mingled emotions of pity for these deluded pagans, and admiration of true missionary zeal, force themselves upon me, when I remember the struggles and martyrdom of the faithful Moravians, on these coasts. Eighty years ago they began by sending six men to convert and civilize the people. Others came as disease made breaches in their number. Thirty years long, did these holy men exert themselves. What hardships they encountered! Obligated, at night, in their preaching tours, to sleep in trees, or bury themselves in the sand of the sea shore, to avoid venomous insects; often escaping, as by miracle, from alligators, serpents, and wild beasts; feeding on wretched shell-fish; lodged in poor huts, and laboring with their own hands for a subsistence, they fainted not, nor grew weary; or, if they did, ceased not their toil. But no ear gave heed to their heavenly message—no heathen lip began to adore the true God—no idol was cast to the moles and the bats. Thirteen of the brethren, with ruined health, returned to Tranquebar and died, while eleven more found graves in their little cemetery. The society, at length, ordered the only surviving missionary to abandon the undertaking, and bear his rejected tidings to another people. The lonely laborer, therefore, after kneeling once

more on the green sod, where lay his loved companions and predecessors, and offering one more fervent prayer for the pitied islanders, left the country [in 1787], and "the voice of free grace" has been heard among them no more.—O ye Nicobarians! how have ye put from you the teachings of Jesus, and "counted yourselves unworthy of eternal life." But the light now kindling on Burmah's shores, shall strike your silent mountains, and wake from your dank vallies the exultations of the saved.

Tuesday, 26. Becalmed. Juggernaut's temple about 90 miles distant.—It is difficult to abstain from gazing over the side perpetually, at the countless numbers and variety of aquatic creatures which, far and near, sport themselves on the smooth warm surface of the sea. Through the glass we discern numerous turtles, puffing pigs, &c., while nearer at hand are sharks, dog fish, sun fish, toad fish, cuttle fish, porcupine fish, snakes, sea lice, spiders, &c., and on every fragment of bamboo, or wood, or cocoa-nut husk, which floats along, are various shell fish, suckers, and worms. Different parties took the boat from time to time, and rowed about, getting three fine turtles, and picking up, with the hand or with the grains, a great variety of creatures, which we should be glad to preserve, if we had the conveniences. I began my port folio, by making drawings of several of the fishes. We got six or eight crabs, (the body of four of which was about as large as a half dollar, and the others smaller,) which were exceedingly beautiful and various in their colors. In a piece of porous wood, not exceeding four inches square, we found perhaps fifty different insects, all, of course, new and curious to us. What an opulence of Divine power and skill, is seen in this endless variety of animated beings! All perfect in their kind—all happy in their way—all fulfilling some object for which they were made. "O that men would praise the Lord for his goodness and his wonderful works."

Monday, Feb. 1. Have been beating about several days, looking for a pilot. At our concert of prayer this evening, it was an affecting consideration that on all this coast, from Cuttack to Calcutta, not a solitary evangelist holds forth the word of life. Commercial zeal maintains, at great expense, buoys, light-houses, telegraphs, and pilots, lest property should be lost on these numerous shoals; but Christian zeal has not lit up the torch of truth, to

save the thousands of these people from the loss of the soul! O Zion! thy wealth cankers. Thy worldliness, in expenditure, in fashions, and in pursuits, oppresses thy graces, destroys thy power, and leaves whole nations unblest with thy light! O, for some such devotedness as men of earth exhibit in the ways of pleasure and of gain! O that the millions of money annually wasted by professed Christians in the United States, were expended, not in injury to the Church, but in elevating from barbarism, misery, and death, the untaught millions of heathen!

3. Yesterday, about 8 o'clock, A. M. we got a pilot, and are now getting slowly up the Hoogly, hoping to find at Kedgerree, about 60 miles up, some conveyance for our friends who are going to Calcutta. The boat which brought on board the pilot, was manned with nine lascars. My heart melted at this first sight of poor idolaters. Compassion and awe have been seldom more strongly excited. Looking round on the others, who stood looking over the ship's side, I found my eyes were not the only fountains of tears. To-day we have seen many more natives, who came off to us in their boats. Most of them have only a white cotton cloth, two or three yards long, wrapped round their loins; some have the cloth long enough to cover the shoulders, or another one for that purpose, and a very few wear turbans of the same material—none have any defence to the feet. Their complexion is not much different from that of colored people in our northern states, who have not generally the jet color of Africans—some of the younger ones were not so dark, and had more of the red tint of the American aborigines.—Their stature is small, limbs well proportioned, countenances intelligent—nose aquiline—teeth very white—hair black and inclined to curl. A fishing-boat attached itself to our stern as we lay at anchor, and remained during the whole ebb tide, in company with another which had come to offer aid in working the ship. It was interesting to observe the extreme nicety with which they prepared their rice and fish, and the great amount they devoured. The customary meal is about two pounds of rice. Lascars, and other natives in Government employ, are allowed six pounds of rice per day. It is to be considered, how ver, that they eat little else. The mess was equally divided, and amounted to about 3 pints to each man. They ate with the fin-



gers, or rather with the hand; pressing together as much as they could well grasp; and cramming as much of it as they could into the mouth, let the remainder fall back into the dish again; then picking up a small morsel of the fish. It was an ocular proof of the propriety of the eastern custom of "washing before meat," a custom which a mere American reader might regard as founded only in superstition. After dinner, and smoking, they lay down to sleep. Untying the girdle, they made it answer as a sheet, and the bare deck formed their couch. Though we find it warm in the middle of the day, (thermometer in the shade 79°,) they all complained of the cold, and laid themselves in the full blaze of the sun.

The boats are similar to ours, but pointed at each end, and heavier, and decked over so that the rowers sit flat on the floor, or on a very low stool, having the oar fastened at the top of two small sticks, about two feet long, set up like the letter A. Most of the oars were bamboo rods, with a flat piece, about 18 inches long, at the end. They are short, and the rowers sit in pairs, side by side, while the boat is steered by an oar at the stern.

4. Parted with our friends, who went on board a steam-boat for Calcutta.

5. Went ashore, and after visiting Mr. Rosseau, telegraph officer at this station, strolled through the bazar.—It was market day, and we found rice, grain, sugar, milk, eggs, fowls, cocoa-nut and mustard-seed oil, mats, oranges, guavas, bananas, plantains, slattucks, (called here *pomelos*), pine-apples, yams, sweet potatoes, onions, cabbages, carrots, Irish potatoes, lettuce, &c. &c., but no butcher's meat. Generally the prices were *much* cheaper than with us; but such of the articles as do not properly belong to a tropical climate, were of very poor quality. The mustard is cultivated in large fields, simply for the oil, which is prized not only for burning, but for cookery, and especially for anointing oil, in which last mode the consumption is very great.

7. Weighed anchor yesterday about 2 o'clock, and dropped down the river till dark. The navigation here is so intricate as seldom to be attempted at night, especially during this month, when fogs occur every night. From midnight till this morning at eight o'clock, the fog and dew sent down from the rigging a continual dropping, like a smart shower. A good rain of

an hour's duration would not have wet the ground more deeply. What a merciful provision in a country where no rain occurs for so long a period! A fine wind and ardent sun cleared the atmosphere about eight o'clock, and we are now swiftly gliding on toward Amherst, where we hope to arrive in eight or ten days.

## Burmah.

### MR. SIMONS'S JOURNAL OF HIS VOYAGE TO AVA.

#### Departure from Maulmein—Rangoon.

June 21, 1835. To-day at noon, myself and family embarked on board the schooner Catharine for Rangoon, having in company Mrs. Kincaid's sister. As the rainy season has fully set in, we expect bad weather and a disagreeable passage.

27. This afternoon, arrived off Rangoon, and were met at the wharf by our missionary brethren, Webb and Howard. The weather continued stormy and boisterous the whole of the passage, and kept every one sick, until we entered the Rangoon river. During our short stay at Rangoon, we shall occupy a part of br. H.'s house.

July 1. The last few days have been taken up in getting our baggage on shore, through the custom house, and safely stored in the under part of our dwelling. Almost every trunk and package were opened and searched at the custom house.

21. After long searching, I have at last obtained a suitable boat to take us to Ava, and to-morrow shall begin to put my baggage on board. We are to have a steersman and eight good boatmen, for 225 rupees.

28. We have been detained a few days on account of not getting our pass, which to-day I have received. A week ago, I went myself, in company with br. Howard, to see the woongee. After presenting him with a map of the solar system, I asked his permission to go to Ava, which he verbally gave me in the presence of his writer and other officers. As he intimated to us, that it was his worship-day and he wished not to attend to any business, we immediately returned home.

Having written out a list of my things, I sent a man for the pass. He was detained until night, and then was told by one of the writers, that he did not apply according to the regular

custom. I went myself the next day, and was told the woongee was asleep, and I could not see him; and the day after, he was going out to view the rowing of a boat. Becoming somewhat impatient, I was determined to go every day, and remain until I had obtained the pass. One of the under writers, seeing me at the place, wished to know my business and see my list. He looked at the list, and informed me that it must be accompanied with a petition; and he would draw it up, and present it to the woongee, if I would say how much money I would give him. After a great deal of talking, a Burman blank book was brought, for the use of which the owner must have half a rupee. The petition was written down, the number of packages and their contents, and carried before the woongee. Here, a new difficulty was brought up, there was no present to place before it, and the head writer was ashamed to read it. This, I told them, had been given a week before. The petition at last was read and granted, but not without a few objections from some of the council, because the number of every article was not specified. Now, the writer, before he would write a word from the blank book on the *palm leaf*, must know what presents I had for the head writer and the woondouk, who is the next in office to the woongee, and how much money I would give besides. I told him I would give him according to the custom. A fan worth one quarter of a rupee, was given to the writer, and five and a half rupees. I offered a man a rupee to buy some wax candles to take to the woondouk, but he refused it, and said he must have two rupees. Perceiving I would give no more, he took hold of Moun U Doung, a native Christian young man who was with me, to detain him. I turned round to go back and report his conduct to the woongee, when another man came running, as if he had forgotten something, and said the pass must be read before the woondouk. I acceded to this, and when we reached his place there were no candles. I gave one of the men a rupee, and he soon returned with a bundle of country-made wax candles, on which the writer, taking the candles in one hand, and the pass in the other, and crouching down on his knees, spread the candles on the floor and hurried over the pass. This ended the *week's* business of getting a pass, which might have been done in less than an hour.

29. Moun Na Gau, a young man recently baptized by br. Kincaid, arrived to-day from Ava. He appears a promising young man, and from br. K.'s account of him has shown an unusual desire to get knowledge. Moun U Doung, his cousin, who came down from Ava with br. Brown for the purpose of studying, returns with me.

30. This afternoon, accompanied to the wharf by our missionary friends, we embarked on board our boat for Ava. Besides the boatmen, we have on board the native Christian, Moun U Doung, Moun Shwa Po, a young lad who has been employed in the printing office and Bengalese cook, with his wife (Burman) and girl. Moun Shwa Po reads our books, but has been brought up by his parents who live in Ava, in the Musliman's faith, "There is one God, and Mohammed is his prophet."

31. Late, last night, fastened the boat for the night to the bank of the river, where we were much annoyed with swarms of large musquitoes.

*Khatt'hiya—Kyùnù—Thek-keh-byen—  
and other villages.*

August 1. Arrived at Khatt'hiya, the residence of the boatmen and the owner of our boat, where we shall remain until the day after to-morrow, for the men to fix a mast and sails to the boat.

2. Lord's-day. This evening went with Moun U Doung in a canoe to Kyùnù, a village of 200 houses on the opposite side of the river, and continued until night giving tracts to the inhabitants, and some people who were there from other villages.

3. This morning, just before leaving, the head men of Khatt'hiya and Thayetabèn came to the boat, and I gave to each the Life of Christ, and the gospels by Luke and John. They received them, but seemed more anxious to get some shot, which they supposed I had: for the boatmen had told them, that I had two guns with me. I told them I was no ship captain, nor merchant, but a teacher of religion, and could only give them good books, which they should read, and learn something of the true God. They went away disappointed.

4. To-day, at a small village, where several boats had stopped, I went on shore, and gave tracts to the boatmen and villagers. As nearly all of them had seen our books before, every one had something to say about them. One of them said, that the people in Ran-



goon tore the books up to make cigars and smoke opium in, but the boat people did not tear them, but kept them, and at night, when they stopped, read them.

8. The current for the last four days, has been very strong, and having had very little wind, we have scarcely come twenty miles. Left the Rangoon river, and entered the Irrawaddy this morning.

10. Stopped at a small village opposite Dhanubhyu. Gave a few tracts away. Called to the boat people, but very few came, and the water being high prevented my going to them. The head man of the little village came with his wife and child in a canoe, bringing some guavas, and wished an empty bottle: I gave him one, and furnished him with a few tracts for himself and neighbors.

11. This morning early, the boat people, who were indifferent last night, came wading in the water for books. About noon the wind was blowing rather fresh, and broke part of our mast, which detained us about two hours.

13. To-night our boatmen, who have been reading our tracts, particularly the Investigator, are having a long dispute with Moung U Doung, on the merits of Christianity and Buddhism. Some of them appear to be rigid Buddhists, and enemies to Christianity, which, the books tell them, is the only true religion, and will finally supplant Buddhism and every other false religion, and become the religion of the whole world. I could not hear this dispute going on between the young and inexperienced Christian and old disciplined Buddhists, without feeling the importance of having every promising native Christian instructed well in the knowledge of the Bible, that they may be "workmen who need not be ashamed, rightly dividing the word of truth."

14. At night staid at Thek-kèh-byèu, a village of forty houses, and gave tracts to men belonging to some large boats, which can only ascend the river at this season of the year, when the water is high, and wind may be expected. They carry each from twenty to forty hands.

15. We are fastened for the night, along with other boats, in a small creek some distance from any village. Before retiring to rest, I have just walked out on the side of our boat. In a boat on the opposite side of the creek, a Burman is reading aloud one of our tracts which he received from me during

the day, and occasionally he stops, and others join him in remarks.

17. Sent a bundle of tracts by Moung U Doung for distribution among the inhabitants of Kanáung, a town containing about three hundred houses.

18. As we have had no wind, and the current is so strong, ten Burmans and myself could scarcely pull the boat with a rope, against it. We have been all the day coming about a mile. Being nearly out of provisions, we fortunately came to a Karen village, where we supplied ourselves with fowls and eggs. The Karens, men, women, and children, flocked to the boat to see us. They understood trading very well, but none could read the Burman books. As they could talk the Burman language, I left the Catechism with them, and told them to get some Burman to read it to them.

19. There being hardly any wind, the men seemed disposed to give up to what they considered their fate, and loiter the time away until a wind came. When I urged them to proceed, some of them, in the act of pushing the boat forward, replied, "How can we go? If the Eternal God has the power to give the wind, why don't he give it?" Burman boats usually ascend the river in companies, to avoid the danger of being attacked, alone, by the robbers; and rather than make any extra exertion to get to the end of their journey, they prefer staying together, and moving on when it can be done with as little trouble as possible. Thus, many boats are months in reaching Ava. Some boats that we have passed, left Rangoon two months ago. The value of precious time is not known among the inhabitants of Burmah.

It is a grand sight, at this season of the year, when the banks of the Irrawaddy are overflowed, to see from fifty to one hundred Burman boats sailing before a fresh breeze up the river.

22. Came to a small village near Kyithéh, and gave a tract to a man who had come with his pitcher to fetch water. He sat down on the bank of the river and commenced reading; soon others came, until the number increased to ten, whom I supplied with books, and they sat down to read them. One of the men asked me, if I were not the same teacher who had been there and given away books before.

23. Early this morning, in the vicinity of Shyuèdáuung, saw a number of fishermen at their work—some fishing, and others mending their boats



and nets. After giving a book to one, several came to the boat and were supplied with books. During the day gave books to the boatmen as we passed them. At night arrived near Prome.

*Prome—Salé—Pugan—Arrival at Ava.*

24. Early this morning reached Prome, and whilst the men went into the city for provisions, I gave a few tracts from the boat, which were concealed by the persons receiving them, lest they should be discovered. Some who were coming to the boat, were prevented by persons on the shore. It would seem from this, that the order issued by the governor of the city some time ago, against receiving our books, has not yet been forgotten.

At night, staid at a small village opposite Kyúndaung, and as most of the men were absent in the woods, I left about thirty tracts in the care of the head man, to be given to them on their return.

26. Having a fair wind, and being on the opposite side of the river from Yatt'haung, I was disappointed in not being able to see the young man whom br. Brown baptized on his way from Ava. Staid for the night at Myaza-gaing, a village of one hundred houses. Gave books to the inhabitants, who appeared to receive them very well. Some of the women brought to the boat presents of green corn, cucumbers, and pumpkins, and treated us very kindly.

27. At night fastened our boat near a large Burman boat, loaded with rice, containing thirty hands. Gave the Life of Christ, and the Gospels by Luke and John, to the two head men of the boat, and a tract to each of the men.

30. During the last three days we have had a strong breeze, accompanied with frequent showers of rain, which has brought us one hundred miles nearer Ava, and we have the prospect of being at our journey's end much sooner than we expected a week ago. Reached Salé early this evening. After dining, I took a bundle of tracts in my hand, and stood on the bank of the river. The crowd of people surrounding me so closely, and wishing to impose upon me by snatching the books out of my hand, I raised myself by standing on a boat, thinking I could manage them better, and give the books to better advantage; but so rude and impudent were some of the young men, that I refused to give them any, and, pressing my way through them,

took a long range of boats, and gave from two to five tracts to each boat, according to the number of persons on board. From fifty to one hundred boats were supplied with books, and before I had done, it was dark. I returned to my boat through one of the streets of the town, and having a few of the Catechisms left, I gave them to the people as I passed along.

31. Early this morning I went again into the town, to give tracts. After my return, several came to the boat, and I continued giving books to one and another until nine, A. M., when we left. One young man appeared unusually interesting. He sat on the end of a boat near ours, watching me giving away the books. He had the appearance of a person in consumption, and spoke very little; but, just before we left, he said, "I have seen and read your books in Ava, and I like them."

At dark arrived at Pugan, the ancient royal city.

Sept. 1. Last night, and early this morning, heard a Burman repeating, without the least cessation, his prayers to Gaudama. It would seem that the merit to be gained, does not depend so much on the person's understanding what he repeats, as on the number of times and the rapidity with which he utters them. Whilst Mrs. S. went to see the numerous pagodas which were built here by the kings of a former dynasty, I supplied the boatmen and inhabitants who came to the boat, with tracts. Staid for the night at Letpan Khyé-baw, a small village. On approaching it, we heard persons quarrelling, and soon we saw the cause—a young man had drunk too freely of toddy from the Palmyra tree, and was beastly intoxicated.

3. Late last evening reached Ngábénzén, a village of one hundred houses, and this morning supplied the inhabitants and boat people with books. To-night, as no village is near, we have fastened our boat to the bank of the river, and having no company, our boatmen feel a little afraid of the robbers. I fire off a gun occasionally at sundown, when I come to these bad places. This, the Burmans say, frightens the robbers, especially when they know that you are a foreigner. At each side of the boat I keep a watch dog. This year there is plenty of rice in the country. On this account, there are fewer robberies committed than formerly.

4. For the last few days the wind

as well as the current has been against us, and we have made very little progress. Passed Myèng-hyàn, a town of four hundred houses, where were a number of large and small boats. Gave books to the inhabitants of the place and boatmen. Towards evening a favorable breeze sprang up, which enabled us to cross the river. At sundown passed a number of small boats fastened along the bank of the river, and the boatmen, having spread their mats on the beautiful sand-bank, were sitting in groups, waiting for their supper, which was in preparation on the fires. As the rigging of our boat needed a little repairing, we stopped a short distance from the other boats. Some young men from curiosity came to us, and each received a book. In a little while others came, and fairly scrambled to get a book which had been thrown to them. I had the *Life of Christ* in my hand to give to a genteel looking man, when the boat was pushed off, before he could receive it. Others, standing on the bank, seeing the book in my hand, asked me if I would give it to them if they swam for it. I told them yes. One, eager to be the first, jumped into the river with his *paso* and turban on, and a bag around his neck. When he reached the boat, he saw his bag hanging to him, and said, he had suffered a great loss, for the bag contained all his tobacco and opium. He returned with the book, and several in the act of trying to get it from him, tumbled headlong into the water. Now, others were anxious to obtain a book in the same way; and although the current was strong against them, and our boat was sailing, being expert swimmers they plunged into the water and reached the boat, where I stood ready to hand them a book. I suppose ten obtained books in this way. One in returning went down, and nothing could be seen, until he rose, but his arm and the book, which he kept from getting wet. Among those who came, was a man who was returning home, with his oxen and cart, from the field.

As we had come a very short distance the last few days, and the wind was now in our favor, and the moon shone bright, we continued the boat under way; but, in passing the villages were obliged to be very silent, lest some one should notice us, and make us come to an anchor.

5. Last night passed Yandabo, famous for being the head-quarters of the English army at the close of the

Burman war. At three, A. M., the wind ceased, and we stopped at Nga-myà.

7. Early this morning we came in sight of Ava, and the numerous white pagodas on the Sit Kaing hills. Sent two men on foot to inform br. Kincaid of our arrival, and in about an hour had the pleasure of seeing him with sister K., at the boat. About noon we were seated in his house. Spent the rest of the day in landing my furniture and luggage.

10. We occupy a part of br. K.'s house. The frame-work of the house, and floor are wood, and the roof is tile; the rest is bamboo, split and matted. The spot of ground on which the house is situated remains dry, when every part around is inundated, in the months of July and August, and during this time great care must be taken that snakes do not come into the house and bed.

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EXTRACTS FROM THE JOURNAL OF MR. BENNETT.

[Continued from page 249.]

Jan. 1, 1836. To-day a man from Shyuèdaung, a city on the Irrawaddy, called at our house. When asked if he had ever heard of Jesus Christ at Shyuèdaung, he said, "To say he had not heard anything of Jesus Christ would be false, for he (Christ) was talked about through the country." Well, what do you think of what you have heard? "I do not know what to think—the religion is very strict." Have you ever seen any of the books? "Yes, I have got one since I came to Maulmein." Have you read it? "I have some, but not much, I am so busy in selling goods I have not time." How do you like what you have read? "I do not remember much, but one thing I find, we must not lie in trading; but I must, or I cannot sell, and even since I have been here, some of my words have not been true." [Mrs. B. had just been purchasing a few articles of him.] Well, according to your own law, you must suffer hell for lying—must you not? "O yes, but I must sell, or I cannot eat." If you die, where do you expect to go? "I cannot tell: I fear to die, it is all dark before me—but what can I do?" He was then informed of the way by which his sins could be forgiven, and he seemed much interested, and remained some time revolving in his mind what he had heard—and we hope he will not soon forget it.



5. Attended the missionary meeting. In consequence of the many changes during the past year, not so much has been done as was expected by some; yet a considerable sum has been raised, some funds appropriated, and a handsome balance remains in the hands of the treasurer, besides a considerable amount due from subscribers which will immediately be paid.

9. In company with Mrs. B. visited Nat-myu, a village down the river. Found the people in general very anxious to receive tracts; but especially the larger books, having been pretty generally supplied with the small tracts. Gave away about one hundred copies of the Life of Christ, Luke and John, and the Digest. When I was down there, some time since, the Chinese, of whom there are a number employed in ship building, &c., were very anxious for Chinese tracts, and took to-day all I had; and they were very joyfully received. This part of our population are, many of them, Boodhists, and some, followers of Confucius, but they seem to know very little of either. A few of them read Burmese, and desired Burman tracts. I hope the time will soon come when the Spirit of God will convert the Chinese boys in the school, and make them useful to their countrymen.

11. Having been troubled for some time, with a pain in my right side, and no prospect of its going off of itself, I went this morning to consult my physician, who, on hearing the state of the case, said most decidedly, it was an affection of the liver, and ordered a blister, and other medicine. Few, perhaps, enjoy better health in India than I have done—suffered less pain, or taken less medicine. A dollar would more than pay for all the medicine I have taken since I landed in India, in 1829. Perhaps now I am to suffer pain, and endure suffering. Well, it is of the Lord, and I do wish to submit my all to his hands, for time and eternity. I only wish to live that I may advance his cause on the earth; and if he sees fit to lay me aside, I know he can, and I trust he will, raise up other laborers, and make them more useful than I have ever been.

23. Since I last wrote in my journal I have been under the doctor's care, and the blessing of Heaven has rested on the means used, and I am now free from pain, and feel pretty well again. But the doctor says I must take a trip to sea, in order to secure a confirmation of health. I shall probably visit

Tavoy, and perhaps Mergui, in the Company's schooner, ere long, if convenient. Though now I feel pretty well, how long I shall be permitted to remain so, is all known to my kind Father in heaven, and I do not wish to have any anxious thoughts about the future, but commit my all to Him who judgeth righteously.

27. To-day one of the petty head men of the place called. After some desultory conversation, I asked him if he had a New Testament: he said he had not, but had several of our tracts. I asked him if he would read a Testament if he had one: he said he would. I then presented him one: he took it, seemed confused, and said, "Now, if I take and read this, and do not believe, my hell will be hotter than if I do not," and seemed not disposed to take it. I then said, "If you have the offer of it, and reject it, will not your hell be still hotter than it would, if you received and read it?" He did not know what to do, apparently, and finally declined the book. I merely mention this case, because I meet many just like it. They seem to feel that there is a great difference between tracts, which are human productions, and the word of God. He seemed to think he could read and reject the truth contained in a tract, and no evil consequences follow; but to read and reject the Bible, he considered a heinous sin.

Feb. 2. Have, for some time, felt particularly anxious for one of the Chinese boys, about eighteen years of age, who is a very amiable and industrious student, and have often offered up my desire that he may be converted, and be useful. This evening he was at worship for the first time, and after worship said he wished to come and board here. I should have said before, that some six months since, his father came with him, and he requested he might be permitted to board, but I refused him, as I feared he would not be happy and contented to eat and live as do the Burmese—and besides, Government board Burmese boys. I took him into my room, and asked why he wished to come and live here? He said he wished to learn faster, and attend religious worship; he was considering religion, and could not do so, when at home, as he wished. His father, like too many of his countrymen, smokes opium. I thought it a providence of God, that he wished to come, and as he said he would live as the Burmese boys do, which is in a style far below the



Chinese, I consented to let him come, and told him I would be responsible. Query. Will not some benevolent friends of education and religion, provide some funds expressly for such objects of charity as the above? There are many about us, who might be benefited by it.

### Ravens.

JOURNAL OF MR. MASON.

*Ku-to, Pank-ting, and other villages.*

Ku-to. Nov. 10, 1835. The Lord's work is a pleasant work in all its departments; but the pleasantest part of all, is to traverse the streets of these rural villages, literally proclaiming the gospel from house to house, and calling upon all I meet to abandon their senseless idols, and flee from the wrath to come. "But how is it possible for us to be saved from hell," observed a man that I had addressed, "when our most excellent God was not exempt from its sufferings?" Here is one of the most prominent difficulties in the mind of a Burman; he regards the sufferings of hell as certain as death, and from which the Divinity himself, is not exempted. Sometimes I am answered by an aphorism in Pali verse—

"Daily people are born on earth,  
Daily people are removed by death,  
Daily people go to hell,  
Daily people pass away to nigan."

We have had an interesting audience in the zayat, of from fifteen to twenty, for three hours, and both the assistant and myself, after the fatigues of the day, are weary of talking, while the people are more interested than at the commencement.

11. At Pank-ting, I found a learned Burman, who has made himself rather notorious in the village, by talking of Christianity. He was very glad to receive a Testament, and seems disposed to examine; but he is so bewildered in his whirlpool of transmigrations and everlasting succession of Boodhs and kulpas, and the thirty-one states of existence, from "darksome Tartarus" to the sunny plains of "waving Asphodel;" that the simplicity of gospel truth is by far too difficult for him to understand.

12. There are a few Karen families at the foot of the mountains, on the west side, that seem to be left to hardness of heart, and it has hitherto been like labor in vain to visit them: still my heart yearns over them, and I cannot suffer a

dry season to pass without making them a visit, in hopes that the Lord's time to favor them has come. I found myself among them to-day. There are two houses where we first stopped, but the people were all out reaping, except an old woman and a few children. "Well," I inquired, "do you make offerings to evil spirits?" "No," she promptly replied, "never; neither did my ancestors." "What do you worship?" I continued. "I worship God," was the answer. "What God? we hear of different Gods." "I know of but one God," she replied again, "the God of our fathers." After a long conversation she sent for all the people to come in, and listen to the teacher. The women came, but the men would not leave their work. Among the number, was the sister of a Christian, for whom I should have hope, were she away from her present intemperate associates; and the old woman seems to be almost persuaded to become a Christian. She said, in the course of conversation, "I do think of the goodness of God. We used to say, that the Karens were the children of God, and the Burmans the children of the devil, and so we call them yet; and I often think how much happier we are now, than when we were under their government. Then we were often called away from our homes, to drag down boats from the high hills on which they had been hewn, to the distant navigable streams; sometimes we had to make roads, and when the white foreigners came, they had us all employed in carrying stones, and throwing them into the river, to obstruct the passage of the English ships. I remember too that the elders said 'God will yet save us,' and it seems to me that this is the salvation promised. They also said 'Children, we have not happiness, but happiness will come to our posterity.' I believe that that happiness approaches."

13. The man that feels it his duty to "turn away his eyes from beholding pleasant sights," should never come into the Karen jungle,

— "Where Nature sows, herself,  
And reaps her crops; whose garments are  
the clouds,  
Whose minstrels, brooks; whose lamps, the  
moon and stars;  
Whose organ-choir, the voice of many waters;  
Whose banquets, morning dews; whose  
heroes, storms;  
Whose warriors, mighty winds; whose lovers,  
flowers;  
Whose orators, the thunderbolts of God;  
Whose palaces, the everlasting hills;

Whose ceiling, heaven's unfathomable blue;  
And from whose rocky turrets, battled high,  
Prospect immense spreads out on all sides  
round,  
Lost now between the welkin and the main,  
Now walled with hills that sleep above the  
storm."

I bless God that idolatry has never stained *this* landscape with her blighting touch. Her pagodas have never risen to these "rocky turrets;" her images were never planted on yonder hills, laughing in their verdure, as just from the hand of nature before the earth was cursed. The inhabitants of this scenery seem to be under the genius of the place. They are nature's children, simple, honest, hospitable, and kind. In a walk of a few miles I find myself removed almost to the antipodes of the moral world—from a nation of idolaters, without a single trait of character but what is repulsive, to the worshippers of nature's God, a people with all the social virtues of civilization without its comforts, a people whom it is impossible but to love. That the picture is not overdrawn I have impartial testimony. A Catholic missionary in Burmah, many years ago, referring to the Karens, wrote, "If we look at the savages who inhabit the frontiers of this country, and the forests in its centre, we find minds of a higher character, who are more governed by reason than by fear—we find many who would prefer death to a vile slavery. The *Karians* have given us many examples of this within the last few years. We find them *conscientiously* attached to the laws of justice, faithful to their agreements, frank in their manner, submissive without servility, grateful for kindness, and affectionate to those who show affection to them.—The less intercourse these wild tribes have with the Burmese, the more fond they are of liberty. They are probably of a different origin, as the difference of their features and their color \* indicates. Their religion, which consists of but few tenets, shows a different origin."

I made interesting visits at three houses to-day, at one of which dwells a brother of Ko So, one of the first Karen converts.—He has also a promising son that I baptized a couple of years ago, when in school, but now married and

living at Mata-myu. I felt very much for the man, and his family, for he is a firm believer in Christianity, but the habits of intemperance have so got the mastery of his judgment that he at first declared he never could overcome them. He however promised better before I left him, and expressed a great anxiety that, whatever became of him, his children should become Christians and learn to read. I asked, "Why do you not call on me, when you come to Tavoy, as you occasionally do?" "Why the truth is," he replied, "whenever I go to Tavoy I get drunk, and am ashamed to come near you. What you say is very true, and our fathers said, 'Children! there is a great road to hell, but a very small one to heaven.'"

I have been pleased to learn since, that the visit was not lost upon him. He has lately been to Mata-myu, and desired his son there to go and commence a school in a Karen settlement near, where he has many relatives, and to which he promises to send all his children.

#### *Roman Catholic Missionary—Consistency of character.*

23. The Jesuits seem disposed to make inroads upon us. In a note from a gentleman at Mergui, who has ever shown much kindness to myself and other missionaries, he writes me, "We have a nice Roman Catholic priest here, who has lately arrived from Penang. He is a French Jesuit, and expects the bishop of Siam, up here soon, on his tour of visitation. The priest himself has gone to Palan to endeavor to make converts amongst the *Karians*, but he does not understand a word of Burman. He is to communicate with the people through an interpreter who speaks Portuguese, but with this language the priest is but indifferently acquainted."

25. To-day I parted with a gentleman who has been removed with his corps to Madras, in whom, for three years, I have found a Christian brother that participated in a missionary's feelings. Besides laboring among the Europeans, he had a school, where Christian books were used, among the Mahometans and Hindoos. He felt a deep interest in the Karens, and with me visited them in their jungles. "The great officer's house" was well known, and often visited by the Christians in return; and it was with sincere regret that those who have been in tow

\* The Karens as a nation are considerably whiter than the Burmese, although individuals may be found in each of nearly the same shade, as I think I have understood those that visited America were.

within the last few days, bade him a long farewell, saying, "We shall never forget you, and notwithstanding you are far from us, remember us, we beseech you, and pray for us. Though we never meet you again on earth, we hope to meet you again in heaven." He entered warmly into the temperance cause, and was officially reprov'd for circulating tracts on temperance, among the soldiers. By his brother officers, he was reprov'd for being seen in the streets with the missionaries, giving away tracts, and when they saw him drinking water at dinner, while all around drank wine,

"Some deem'd him wondrous wise,  
And some believ'd him mad."

*Southern Karens receiving the Gospel.*

27. "My soul doth magnify the Lord." One of the Karen native assistants from the south, came in this evening, with the soul-awakening intelligence that the inhabitants of *twenty-seven or twenty-eight* houses among the southern Karens, have all come out on the Lord's side, and have, in both profession and practice, become Christians. Moun'g Doo, the man that has just arrived, was stationed at Pyee-khya, and reports, that he had a school of thirty-eight scholars, and that thirteen houses in the settlement are Christian. A man and his wife that heard the truth on my first visit, remained faithful to the light they received, until the woman was called to her rest, last rains, and the man, with his children, has now removed to Mata-myu, for the sake of the Christian society, and the advantage of living near the teachers.

A letter from the assistant at Ka-pa says,—"I have a school of twelve scholars.—The inhabitants of this village, believe and obey the gospel. One man violently opposes, but the people that believe, are very numerous."—The assistant at Tsarawa writes, that he had two scholars only, and, no one believing the gospel, he accepted a pressing invitation from some Karens living a day's journey south of Ka-pa, where he has had some success in preaching, and has finally removed there.

From Tamler the assistant writes, that he has had a small school, and that the principal inhabitants of six houses have become Christians. He adds, "The power of God is manifested here, and those that believe, look with anxious expectation, on the teacher's road, and say, 'Let the teacher come.'"

I also learn that the five persons that

asked for baptism, last year, at Htee-po-Htsee, continue to walk as Christians, and are anxious to receive the ordinances. "Blessed be God, who hath not turned away my prayer, nor his mercy from me."

28. Four persons, who have come up from Pyee-khya, asked for baptism this evening. One is the son of a head man in that district, and seems a decided Christian, although his father is addicted to habits of intemperance, and is a violent opposer of Christianity.

Dec. 7. This evening I attended the Annual Meeting of the Tavoy Missionary Society, and gave a brief view of what the Lord has done for us, the past year. The Society again resolved to support four native assistants the approaching year, as it has done the year that has closed.

The following extract affords encouragement to the faithful labors of private Christians.

A European that I baptized two or three years ago, and who studied Burman, to render himself useful to the people, was removed about a year ago, to Penang, from which place he writes as follows: "Our little [temperance] Society, at Penang, is doing wonders. There are but *fifty-one* men belonging to the detachment of artillery, at this place, and *forty-five* of them have renounced the use of ardent spirits. Now this is the Lord's doing. The corporal of the detachment comes to the commissariat's store with a *bottle*, to draw the company's liquor, instead of a large copper pot, as formerly. It is surprising to see the alteration among the men, since they have abandoned the use of ardent spirits. Instead of contentions and fightings, good will and harmony reign among them. The hospital and guard room are, as they should be, empty. We still continue our social prayer meeting and bible class, in the fort, and it is a great consolation to know that the Lord will hear the prayers of his people.—I visit the Burmese on Wednesday evening as usual, and generally have a good congregation.

The Rev. Mr. Dyer, one of the missionaries at this place, always accompanies me. I read portions of the Scripture to them and expound in the best manner I can, trusting in the Lord's promise, that his word shall not return void. After this the Rev. Mr. Dyer concludes the service by praying in English, and I also pray as well as I can in Burmese. I am very deficient



in the language, but the Lord sometimes works by feeble means."

To the honor of the above individual it ought to be recorded, that during his stay here, after he joined the church, he, unsolicited, contributed seven dollars a month for missionary purposes; and that when he arrived at Penang, there was no temperance society, no bible class, no prayer meeting with the soldiers, and no preaching to the little settlement of Burmese, at that place.

#### JOURNAL OF MR. WADE.

##### *Tour among Villages on Tavoy River.*

Nov. 13, 1835. Left Tavoy with Mrs. Wade, and three or four Burman and Karen assistants, in order to visit the villages of Burmans below us, and the Karens at Toung-byouk. Spent the night in our boat off Myo-so village, where we distributed tracts, and I preached from my boat to the people assembled on the shore. The assistants also went to another small village, not far distant, where the people listened and received tracts gladly.

14. Arrived at Thah-pa Shoung village, and took up our abode in a miserable little zayat, where we intend to spend the Sabbath.

Sunday, 15. Preached, and distributed tracts in three villages, and at evening had an attentive assembly of women, to whom we told the glad news of salvation.

16. The party of females who attended last evening, came again this morning, bringing a little present of honey and rice, and listened for some time to Mrs. Wade's instructions. We then continued our course down the river, and distributed tracts in three villages, where they were received gladly. At one large village, they begged earnestly for more bibles and tracts than we had in the boat.

17. Slept in our boat near the last house we shall see in the river, and have been toiling all day to get out of the mouth of the river towards Toung-byouk. But a strong head wind and rough sea have kept us back, so that weary, and sad, and hungry, we crossed the river just at dark, and came in behind this island, for a little quiet.

18. Had a restless night in our boat, on account of the rolling of the waves, and have no prospect of moving to-day, as the wind still blows violently. How little do our friends, in their quiet homes in our dear native land, know

what it is to traverse this wide and dreary world, through raging seas, or the tiger-haunted jungle, to proclaim a Savior to these poor dark heathen!

19. Were not able to move yesterday, or even get on shore. To-day, however, we have succeeded in reaching a considerable village where we distributed the precious gospel, and spent some time in conversing with the people. Several were very attentive, and promised to call their neighbors together every evening, to read the books. Hope our visit was not quite in vain.

20. Have spent most of the day in trying to go out of the mouth of the river, and proceed to the Karen villages, but the wind and tide being against us, we did not succeed, and have concluded to return to Tavoy.

21. Reached town to-day, and learn that one boat was upset, and another entirely lost, with all on board, during the heavy wind, while we have returned in health and safety. Moung Shway Doke, the Burman last baptized, accompanied us in visiting the villages, and we are happy to perceive in him some promising talents for usefulness; but he much needs instruction.

24. Having in our former excursion visited villages only on the east side of the river, I set out this morning, accompanied by Mrs. Wade, and two native assistants, to visit the villages on the west side of the river. Distributed tracts in one village, gave the bible to one respectable man, and preached to those who were disposed to listen.

25. Distributed tracts and the bible in two large villages, and told the people of Him who is "mighty to save."

26. Visited two more villages, and had a good assembly at evening worship. The tracts were received gladly. May the Lord bless the seed sown here.

27. Visited three villages to-day, but met with little encouragement. "Can these dry bones live?"

28. Spent the whole day in getting up this small creek, in order to visit some large villages.

Sunday, 29. Preached in the forenoon in one large village, and in another in the afternoon, while Mrs. Wade spent the day in a third, where I had a good assembly in the evening.

30. Visited another large village, on our way to town, and reached home in the evening, having visited twelve villages, giving tracts to all who would receive them, and leaving one or more bibles in every village.

We subjoin here from another communication of Mr. Wade, a summary view of the operations of the Mission during the past year.

*Summary of Tavoy Station for 1835.*

*Baptisms.*—There have been baptized at the station, during the year, 61 Karens, 2 Burmans, and 3 Europeans. Total, 66. One European has been excluded, and two Karens suspended. Present number of the church, 248 Karens, 7 Burmans, and 4 Europeans. Total, 259.

*Schools.*—At or before the commencement of the rains, i. e. the last of February, school-masters were placed at five different Karen settlements, at a considerable distance from each other; and where the school-master himself was not able to do something in the way of preaching, a native assistant preacher was stationed with him. From all these stations we have heard pleasing accounts, except one, and there the opposition was so great, as to break up the school. The school-teacher removed to another settlement, where he has done what he could, in making known the gospel. We have had one Karen boarding-school, of 60 scholars, five months of the year, in Tavoy, under the superintendence of Mrs. Wade. Mrs. Mason, and Miss Gardner have had each four or five Burman day schools.

*Native assistants.*—Including those who have already been mentioned as connected with the Karen village schools, eight native assistants have been employed during the year—seven Karens, and one Burman. Of these, four have been supported by the Tavoy Missionary Society, and one by myself. The others generally got some help from the inhabitants where they were employed, and have been paid more or less accordingly.

*Inquirers.*—We have at present on our list about thirty hopeful inquirers, a number of whom have already asked for baptism, mostly Karens. We cannot expect many inquirers among the Burmans, until a greater portion of labor is made to bear directly upon them. We very much need an additional missionary here to devote himself exclusively to them; not merely in Tavoy city, but the whole province in connection with the provinces of Mergui, and Ya. At present there is no one but br. Mason and myself, for all the Karens and Burmans in these three provinces.

Early in Dec., Mr. Wade accompanied Mrs. Wade to Matamyu, and on his return set out for Ya, to visit the Burmese and Karens in that district.

*Visit to Ya District.*

Yalah, Jan. 18, 1836. To-day I came across to this place, which is on the sea shore, having sent off my boat three days previously to come round by water. I thus, by about four hours' walk, save about sixty miles' travel by water, and half that distance is out at sea. The boat has not arrived, nor could we much *expect* its arrival till tomorrow. Some of the Karens with us had never seen the sea before, and seemed much to enjoy the grandeur of the scene, especially as we walked on the beach at sunset.

19. This evening, saw our boat approaching the place, but the evening closed around them before they could get in. The place is difficult of approach, especially in the night, on account of rocks and sands.

20. The boat came in last evening, and this morning we started out to sea; but we had so strong a head wind that the boatmen said they could not pull against it, so we were obliged to turn back.

23. The head wind still continues to blow strong at the time of flood tide, though it abates during the ebb; therefore, we are still obliged to remain, the boatmen declaring they cannot pull against the wind during the flood, or against the current during the ebb.

24. Last evening we put out to sea, and came about fifteen miles, the wind having abated, so that we spend the Sabbath at anchor near the shore, but distant from any inhabitants. Our little assembly consists of ten individuals, viz. four boatmen, one Burman assistant, a Karen assistant, and a school-teacher for the Karens at Ya, and three other Karen Christians, who assist in carrying cooking utensils, &c. when we travel by land—and myself.

27. Last evening, we reached the mouth of Ya river, and this morning pulled up to a place where there are two small Burman villages, which we visited. But we found the inhabitants, in general, entirely averse to receiving religious books, and deaf to the news of salvation through Jesus Christ. In such villages we have most striking lessons of the utter depravity of the human heart, and the blinding influence of idolatry and superstition.



29. During the last two days we have visited some of the Karen settlements, but find not among the people, the least disposition to listen to the gospel. They have joined themselves to the idols of the Burmans, and, knowing nothing about the principles of Boodhism, are more difficult to reason with than the Burmans themselves. We have tried to persuade them, but in vain, and all that we can do, is to pray for them. If there ever was a case in which the blind were led by the blind, it is here.

31. Yesterday, visited a Karen settlement, but found no body who cared enough about his soul to induce him to listen to the news of salvation through Christ. They had embraced the Burman religion, and resolved to sink or swim with Gaudama. One old woman attracted my notice—she must have been above eighty. She was entirely blind, and almost deaf; tottering on the borders of the grave; and yet, in regard to her ornaments, (if they deserve the name,) displayed the vanity of a girl of sixteen. Her ear ornaments were *particularly fine*. They consisted of solid cylinders of wood, about an inch and a half in length, and between seven and eight inches in circumference; and yet they were not sufficiently large to fill up the holes in the lobes of her ears. It seemed as if God had sent us, to give her a chance to hear of Jesus, and believe on him, before her accounts should be sealed up unto the judgment of the great day. But I fear she will not profit thereby.—To-day we visited a settlement where the people seemed a little more like Karens. One man, the chief's brother, expressed a determined resolution to learn to read; but the chief himself was not at home, and much will depend on what he says about the matter on his return: if he is favorable, this settlement will want a school.

Feb. 2. We have visited the Karens at the head of Ya river, and find them of about the same stamp as those already mentioned. The chief for some time seemed very favorable, and gave the hope that he would encourage the children and youth of his district to learn to read Karen; but said he must consult with his brothers. He did so, and returned, saying they were not of the same mind, and he could therefore give no further encouragement. The native assistant and school-teacher resolve to remain a month or two in this region, (though they must hire their

board,) and make a thorough effort among the different settlements, hoping that, at length, some may be persuaded to listen to the word of life. We have visited again the settlement mentioned under last date, but the chief had not yet returned. We have fallen in with br. Osgood, and native brethren from Maulmein, and with the books which he and we both brought, we have scattered bibles and tracts quite through the city of Ya. I was not aware that brother Osgood was coming down here; but we have had a good visit, and do not think our labors interfered with each other, as I devoted my labors principally to the Karens.

6. Left Ya on the fourth, and after a very favorable passage reached Yalah this morning, and, crossing over by land, was in Tavoy about sunset. Found Mrs. Mason and Miss Gardner well.

#### *Return to Matamyu.*

10. After preaching on the Sabbath, and spending Monday in making preparations for another month's absence from home, set out again for Matah, and reached the place about the middle of the afternoon. Found Mrs. Wade in comfortable health, and some intimations of a revival of religion in the place. A number of the native Christians had an increased spirit of prayer, particularly for the children and youth who were not yet converted. I pray God that the gathering cloud may increase and pour down upon us a shower of divine grace. Mrs. Wade has kept a journal of events from the time of our coming up to this place, during my absence, and will continue it the remainder of the time that we stay here.

A part of the journal here alluded to, has been received, and is inserted below.

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#### JOURNAL OF MRS. WADE.

Matah village, Dec. 6, 1835. Arrived at this place last evening, after a most fatiguing journey over the mountains which lie between Tavoy and these Karen villages. Mr. Wade, as usual, walked all the way; but I being unable to do so, have a kind of litter, by means of which four men are able to carry me a part of the way. In crossing the mountains, however, I am obliged to walk eight or ten miles in succession. When we arrived within three or four miles of this place, the Christians, hearing of our approach, came out to meet us, in large companies, and their joy



soon caused us almost to forget the fatigue we had suffered. As we entered the town, we saw several new dwellings, erected since we left the place last year, and in about the centre of the town we beheld a new bamboo cottage, built for us. The zayat has been crowded to-day with attentive listeners, and we have enjoyed a delightful day with these humble, simple, devoted Christians. This evening two of our pious pupils were married to pious and respectable companions, and will, we hope, be an ornament to the church.

Monday evening, 7. Have had a church meeting to-day, to consider the case of two offending members, living in a village about six miles distant. The church had suspended them some time ago, for immoral conduct, and we found the case a *very bad one*, though we hope they begin to feel true repentance. Several have been waiting the arrival of a teacher, that they might be baptized; and we have been very much interested to-day in a visit from a party of Karens from another tribe, who have hitherto almost entirely rejected the gospel. Several of the party are, we trust, truly born again, and we pray that the good work may go on.

9. About eighty attended the female prayer-meeting this morning, and I was happy to hear that it had been regularly observed, though there had been much sickness in their families and above twenty children had died, since we left the place last year. It was delightful to hear them tell how they gave up their little ones into the hands of their Heavenly Father, and felt comforted in the prospect of meeting them again in heaven. Truly these poor simple females are growing in grace, and the knowledge of the Lord Jesus Christ, and I doubt not some of them will shine bright in heaven.

11. The leading members of the church this morning brought in the names of eighteen candidates for baptism, whom they said they had examined, and could recommend as worthy of being admitted into the church. Several of our pupils, who appeared well last year, are included in this number.

12. This morning, the father of one of our pupils, with another Karen, both from a distant village, arrived here, having travelled four or five days through the woods, to hear the gospel, and ask again for baptism. They were

examined by the church in the evening, and appear to have been truly converted about three years ago, when br. Mason preached in their village. They say several others worship God in their village, but are not able to come to us. Three Karens from the other tribe, mentioned December 7th, were also examined, and unanimously accepted by the church. They live about six miles distant, and meet with much opposition. Our house was finished this evening, and is quite comfortable. Have had several more applications for baptism.

#### *Repeated Baptisms.*

Sunday evening, 13. The zayat was crowded to-day, and we enjoyed a delightful season with the dear Christians and inquirers. In the cool of the evening we proceeded to the lovely consecrated stream, where, on its beautiful romantic banks, we knelt with about two hundred converted Karens, and prayed for the outpouring of the blessed Holy Spirit as in primitive days; and then, after singing the baptismal hymn, the five candidates were "buried with Christ in baptism." May it now appear that they have truly "arisen to newness of life."

14. This evening the Karen Christians met in our new cottage, to consecrate it by prayer and supplication to the Lord. They said that they built it for no worldly purpose, but to receive their teachers, that they might hear more about the Savior who died for them, and learn more about his holy will; and they prayed that God would accept it, and that his blessing might rest upon it. The cottage has been built entirely by the church here, with the exception of a few days' work by the Burmans who brought our things from Tavoy, and is worth sixty or seventy rupees. Let Christians in America look at the poverty of these Karen disciples, and learn to imitate Him, who for our sakes became poor.

15. After uniting in asking a blessing from on high, four of our Karen Christians set out on a short missionary excursion. May the presence of the Savior go with them. Away in this dark heathen land, we often think how much good might be done by pious intelligent laymen, in different parts of our dear native land, if they would set about the work as these poor heathen converts do.

18. The four Christians returned this evening, rather sad from the cold-

ness and inattention of those whose welfare they had been trying to promote. They said, however, they felt peace before God in doing their duty, and solemnly warning those poor hardened people, in the name of the Lord, to flee from all their superstitions and sins, to Him who is "mighty to save."

19. This evening has been devoted to the examination of eight of the forty-three candidates for baptism. They had all been before the church for quite a long time, and gave very pleasing evidence of a change of heart, and a new life. Two of our dear pupils were of the number, and all the others were from the villages around. Three of them were from a distant village, visited by br. Mason and Mr. Wade last year, and where two of the Christians from this place have been teaching a school, and preaching the little they themselves had learned, of the blessed gospel. Several more in the same village are hopefully converted, and one anxiously waiting br. Mason's arrival, to be baptized.

Sunday evening, 20. Have enjoyed a *delightful* Sabbath. One old woman, who asked for baptism before we left last year, being anxious to be received into the church, was examined and accepted. When we arrived here last year, this large family, with the exception of one young man who had married one of the daughters, were worshipping nats, and seldom came near us. Now, the father, mother, and one daughter, are members of the church, five more are asking for baptism, and some others are under serious impressions. At evening the nine candidates were baptized; and as we proceeded slowly to the water, singing one of the songs of Zion, I could not help thinking that rejoicing angels hovered over us. One of those baptized to-day, was from the tribe of Myet-keen Karens, mentioned last Sabbath; and his relative, an old man who gives very pleasing evidence of piety, has come forward this evening, and asked for baptism. All these have to bear bitter reproach and contempt from their relatives and friends.

23. I met an interesting assembly of eighty at the female prayer-meeting this morning, about sixty of whom are members of the church. Besides several prayers, I spend some time in teaching them their duties as daughters, wives, mothers, neighbors, church members, &c. &c., and am much gratified with their answers and remarks, from week to week. But, while I try

to teach them, I feel deeply my need of more of their humble and child-like spirit.

27. Have enjoyed another delightful Sabbath in this little consecrated spot, in the midst of these heathen jungles; and at the close of the day accompanied nine more lovely converts down to the "watery grave," making twenty-three baptized since our arrival here. Four were our pupils in Tavoy last season, and, with the nine baptized in Tavoy, make thirteen from that school. Five of the number are lately married to pious and respectable companions, and bid fair to exert a happy influence in society.

Dec. 31. This is to us all a very solemn and interesting week, on account of the preparation for commemorating the Savior's dying love next Sabbath; and we feel more and more pleased with these dear Christians, as we converse with them all, individually, respecting the state of their souls.— Besides the two suspended some time since, not the least occasion of church discipline has yet appeared; and we feel that the presence of the blessed Holy Spirit is in our midst.

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### West Africa.

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EXTRACTS OF A LETTER FROM MR. CROCKER, DATED EDINA, JUNE 21, 1836.

We have just received your letter, dated the 27th Feb., accompanied by several communications from other friends, and a quantity of provisions sent out by br. C. The letters and periodicals have been very refreshing to us. The provisions were also very acceptable, as they are very scarce, at the present time, in the colony. Some, no doubt, are now actually suffering for hunger. We received a letter from Millsburg, a day or two since, which stated that the inhabitants were in a state of starvation; that they could not get cassadas, (their last resort,) to eat. We have heard a similar report from Caldwell. The colonists are almost altogether dependent upon the natives for their sustenance. When, therefore, the natives do not have a sufficient supply of food to sell, the colonists suffer. When wars rage among the various tribes, and prevent them from cultivating their ground, the colony participates with the natives in the privation of food. If they make war upon the



natives, and destroy their rice fields, as in the last war at Bassa Cove, they cut off their own supplies. This state of things, arises from the mistaken policy of the colonists, in neglecting agriculture for the sake of trade. Those who had any capital when they came out, have gone to trading with the natives, and in a vast majority of instances have run through with their property in this way. Those who have done any thing in agriculture, have been in general too poor to purchase cattle for working, and have therefore been able to do nothing very extensively, in cultivating the soil. The land, it is true, is fertile, but its fertility is chiefly seen in the rank growth of weeds, grass, and bushes. To keep these down, merely with a hoe and cutlass, requires no small degree of labor. If the new colony at Bassa Cove go on as they have begun, we think they may be able, after a while, to render themselves in great measure, if not altogether, independent of the natives for their supplies of food. We hope this will be the case. Their present agent has done much to promote this object; but his health is so much impaired at the present time, that we fear he will soon be compelled to leave the country for America. When he leaves, an agent of similar qualifications will be very much needed, to carry forward what he has begun.

When we wrote you last, I was just recovering from a severe attack of the fever. Since then, I have had no attack of fever, and, with the exception of a cutaneous affection peculiar to this country, have been remarkably well. The health of br. M. is, in general, better than it was in America.

At the time of my last letter, we were contemplating a school for the natives, to be located in the colony. We had the promise from king Will Gray, and king Sante Will, and several head men, that they would send their children. Soon after I wrote, I went back into the country about twenty miles, to Sante Will's town, to see what they intended to do. I found quite an apathy among the natives in regard to the school. As they find it difficult, if not impossible, to conceive of any person being actuated by a higher motive than pure selfishness, they seemed to look upon the object with a suspicious eye. They however declared that the reason why they did not send their children, was scarcity of food. They said that when the crops of rice came in, they would send them. As our

means would not admit of our establishing a school within the limits of the colony, (for the natives would not send their children unless we supplied them with food,) and believing it very important to acquire the confidence of the natives in our object—also, being exceedingly desirous of becoming acquainted, as soon as possible, with their language, I concluded to go and take up my residence with them. I am now on a visit at Edina, having come down to attend the dedication of our new Baptist meeting house at Bassa Cove. I shall, if Providence permit, return tomorrow to Sante Will's town. I have had a few children under my instruction, and expect a few more from other towns, as soon as the rice comes in. This will be the case in a few weeks. Having instructed the children under the eye of Sante Will, from day to day, his suspicions seem to be removed, and he is very desirous of my staying at his town. I told him, some days since, that the people at Monrovia wished me to have a school there. He said, "You must not go; God sent you here!" Although he has no fear of God before his eyes, yet his remark affected me some, and rather tended to confirm me in the belief that I was in the path of duty.—I live in a bamboo house, about six feet by eight on the ground, and about four feet from the ground to the eaves. This is occupied by my interpreter and myself. Our bed is the ground, with two or three mats spread on it. I have a fire on that part of the ground not occupied as a bed, every evening, and the smoke finds its way out as it can. The king promises to build me a larger house, if I will take up my abode there. If I were satisfied that this town would be the best location for a residence of some considerable length of time, I would get a comfortable native hut erected, which might be done for ten or fifteen dollars. But, knowing a little of the fickleness and deceit of the native character, I fear I may be obliged to take up my abode somewhere else, before a great while. In dealing with the natives, it is almost impossible to form any very definite plan for the future. I trust that God will direct us in the path of duty. I have found Him present to comfort me, when away from Christian friends and sanctuary privileges. The hope that God will make me instrumental of good to this people, makes my situation pleasant. O, how much this people need the influence of the gos-



pel! When I was there, the last time, I had to give some cloth and tobacco, to redeem a native from death. He was one who came up with us in a canoe. He met, in one of the adjacent towns, with another native, whose father had been killed a long while ago, in a war with the tribe to which *he* belonged, and the son declared he would revenge the death of his father. They came to Sante Will's town. I saw the fellow who wished to slay the other. He seemed very fierce and revengeful, and when requested to take a ransom, said it was not a money palaver, and he would have the fellow's life. The head man of the town, to which the avenger belonged, fearing that he should lose his influence with the Americans, was induced, at the earnest request of two or three traders, who were present, to prevent the perpetration of the crime, and compel the fellow to accept of some cloth and tobacco for the ransom of the victim. Two or three weeks ago, a little boy, about eight years old, who was frequently following me about, and jabbering in the country language, was carried off to be sold as a slave. I felt badly about it, though I did not know, till some days after he was gone, that he was carried off for this purpose. The king knowing that I was opposed to slavery, had no doubt designedly concealed it from me. He was kept confined in a town about four miles from Sante Will's place, for some days. He was carried to the sea shore, but the slave vessel had just gone; so they brought him back, much to the joy of the boy, who said he cried all the way to the sea. When will the nations of the earth combine their power to crush this abominable traffic? We need one or two frigates constantly on this coast, to catch the slavers. We frequently see them lying off not a great distance from the shore, waiting to take in a cargo of slaves. I have seen the king and his son fiercely quarrelling, in consequence of drinking rum which the slaver had sent to induce him to trade!

Br. Mylne, for the present, preaches to the people at Bassa Cove, and is pursuing the study of the language in the colony. This course, so far as we can see, seems to be in accordance with the leadings of Providence. Several circumstances combine to make it desirable that one of us should remain in the colony for the present. Br. Mylne has had much care and perplexity in superintending the building of the meeting-house; but it is at length nearly com-

pleted. Although we have endeavored to be as economical as we could, the expense of building the house has exceeded our calculation. The whole amount will be not far from 650 dollars. 150 of this will be probably procured in this country. There is not a single member of the church at Bassa Cove that is able to contribute a dollar towards the building. We feel some solicitude to know how our call upon the benevolence of Christian brethren in America will be received. The people having been robbed and spoiled, have strong claims upon the sympathies of their more favored brethren in America. We trust they will be met with a promptitude becoming the followers of Him, who "though he was rich, yet for our sakes became poor."

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#### DEPARTURE OF MISSIONARIES.

On Sunday evening, Oct. 9, a public meeting was held in the 2d Baptist meeting-house, Baldwin Place, with reference to the departure of missionaries lately designated to the Shyan and Telinga Missions. Order of exercises, interspersed with hymns, by Rev. Mr. Hague:—Reading of Scriptures, by Rev. Mr. Stow; Introductory Prayer, by Rev. Mr. Ide; Address to the Missionaries, by the Assistant Secretary; Prayer for the same, by the Corresponding Secretary; Addresses, by the Missionaries, Messrs. Hall, Bronson, and Thomas; Prayer, and Benediction, by Rev. Dr. Sharp.

The following are the names and designations of the missionaries: Rev. Jacob Thomas, of Elbridge, Onondaga Co., and Mrs. Sarah Maria Willsey Thomas, of Willseyville, Tioga Co.—Rev. Miles Bronson, of Norway, Herkimer Co., and Mrs. Ruth Montague Lucas Bronson, of Madison, Madison Co., all of New York,—designated to the Shyans, in the vicinity of Sadiyá, A'sám; and Rev. Levi Hall, of Stafford, Ct., and Mrs. Catharine B. Morse Hall, of Southbridge, Mass., destined to join the Telinga Mission in the Northern Circars. Messrs. Thomas and Bronson, were educated at the Hamilton Lit. and Theol. Ins., N. Y. Mr. Hall is a graduate of the Theol. Sem. at Newton, Mass.

The missionaries sailed on Monday, Oct. 17, in the bark *Rosabella*, Capt. B. G. Green, for Calcutta, *via* Amherst. Services at the embarkation: Singing; and Prayer, by Rev. Mr. Stow. We have the pleasure to add, that the Board have sent out under

the charge of the missionaries, a printing-press and a standing-press, with a sufficient supply of paper, ink, &c., for the A'sám Mission; also, an additional printing-press, with more than 1700 reams of paper, binders' materials, &c., for the station at Maulmein.

Miss Lucy H. Taylor, of Waterville, N. Y., missionary to the Western Creeks, left for the Indian Territory, early in Oct., in company with Mr. and Mrs. Kellam, on their way to the Mission, as mentioned in our last number.

### Recent Intelligence.

By late arrivals, letters have been received from Maulmein, last date April 4; from Sadiyá, of April 5, and from Singapore, of April 12. Our latest dates from Ava and Rangoon, are Feb. 23 and 24.

The Louvre arrived at Amherst, on Saturday, Feb. 20, all well. Mr. Malcom and the missionaries reached Maulmein, at day-break, the next morning. Soon afterwards, Mr. Malcom proceeded to Tavoy, and thence to Mergui, and returned to Maulmein about the close of March.

Mr. and Mrs. Ingalls had been assigned to the mission in Arracan. Messrs. Haswell and Abbott, were to remain in Burmah.

Messrs. Brown and Cutter, with their families, were "quietly settled at their new station in A'sám, and were in the enjoyment of comfortable health."

We subjoin a brief

*Extract from a Letter of Mr. Shuck.*

We arrived at Singapore, on the 31st of March, in health and safety, and immediately rented a house, which accommodates the three families of us separately and comfortably.

In Maulmein we remained one week, and passed the time most agreeably in the society of the dear brethren and sisters there. They all seemed assiduously engaged and happy, and the work of the Lord encouragingly prospered. We remained four days at Penang, and were affectionately entertained by the Rev. Messrs. Davies and Beighton, and their worthy consorts, of the London Missionary Society. The former gentleman is connected with the Chinese department, and the latter with the Malay. The city of Singapore is situated about 1° north of the equator, and 102° east of Greenwich,—is under the English government, enjoys a salubrious climate, has an increasing commerce, and contains about 18,000 Chi-

nese, 6,000 Malays, and 3,000 others of different nations, besides between one and two hundred Europeans. There are here at present six missionaries of the American Board, and one of the London Missionary Society. Br. Jones left Singapore a few days before we arrived, on his way to Malacca and Penang, to make arrangements for Siamese printing. And, judging from the letter which he left for us at this place, that he was not aware of our having with us a printer and apparatus for Bangkok, we thought it expedient, and Br. Davenport immediately embarked for Malacca, to consult him with regard to future operations.

There will be no vessels leaving here for Bangkok, before the middle of June. Not wishing to be idle, I have procured me a competent Malay teacher, and commenced the study of that language. I find that it is quite simple and easy, and extensively useful in all these surrounding regions, even among the Chinese themselves. The Chinese and Hindoo shopkeepers, washermen, breadmen, milkmen, coolies, servants, &c. &c., all understand the Malay. As soon, however, as I can procure suitable books, and a properly qualified teacher, I shall lay hold of the Chinese; for to the everlasting welfare of the perishing millions of the "celestial empire," do I consider the energies of my life exclusively devoted.

We are all at present in good health, and with gratitude record the loving-kindness of the Lord, which has surrounded us amid all our wanderings, since we left our native land. We rejoice that now we are in the midst of the heathen, and feel more than ever desirous of toiling,

"Till life's last glimmer  
Shall die away,"

for their eternal good.

At Fort au Prince, July 14, the prospects of the Mission were encouraging. Mr. Monroe had recently baptized two persons.

Miss Sarah C. Day, late missionary to the Ottawas at Thomas, Mich., has been compelled to retire from the station by ill health. She left Grand river July 13, and returned as far as Auburn, N. Y., where, Sept. 29, she was still suffering from severe illness.

Rev. Chandler Curtiss and Miss Mary A. Colburn, late of the Western Creek Mission, were married July 24, and on the following day left for the north, to establish a new station among the Omahas.

## Donations from September 15, to October 15, 1836.

Malden, Ms., Fem. Bur. Bib. Soc., for Bur. bib., per Mrs. M. Stiles, sec.,	18,50
Rhode Island Bap. State Conv.—of N. Waterman, Jr., late treas., 7,07—	
First Bap. ch., Providence, col. at mon. con., 42,75—Warren Male Miss.	
Soc., 18,35—Fem. Miss. Soc., 4th Bap. ch., Providence, for sup. of	
Bur. child, 6,25—per V. J. Bates, treas.,	74,42
Collection at Warren Assn., 22,95—Pawtuxet ch., 7,75—Attleboro'	
ch., 2,36—do., for Bur. Miss., 22,—a sister of do., for do., 1,—an in-	
dividual, 12—an indiv., for Bur. bible, 13—per H. H. Brown, treas., 56,31	
Pawtucket ch., per Mr. Walker, 20,—W. Wrentham ch., 20, by the pastor, 40, —	170,73
Beverly, Ms.—Young lady, avails of jewelry, per dea. Roundy,	2,
West Dedham, Ms.—Young Ladies' Industrious Soc., for Indian Missions,	14,
Granville, O.—Miss Nancy Malary, 2,—proceeds of a breast pin, taken	
at a col., by Rev. A. Bennett, 37—per Mrs. Carr,	2,37
Randolph, Ms., W. Alden, per Rev. B. Stow,	2,
Troy, N. Y., 1st Bap. ch., for Bur. Miss., 77,—African Miss., 23,—per	
Rev. B. M. Hill,	100,
Danbury, Ct., Union Bap. Asso., composed of chhs. in N. Y. and Ct., per	
Rev. J. G. Collom,	45,
Passumpsic, Vt., Bap. Bib. Soc. Aux. &c., for Bur. bib., per L. P.	
Parks, Esq.,	50,
Ashburnham, Ms., Mrs. Elvira Hastings, for Bur. bib., per Rev. J.	
Parkhurst,	1,
Providence, R. I., Ladies' For. Miss. Soc. of the 1st Bap. ch. and soc.,	
being 7th annual pay't to sup. Ko Thah-a, native miss.,	100,
New York, For. Miss. Soc., of first Bap. ch., for Bur. Miss., per Mr. J.	
M. Bruce, treas.,	300,
Illinois State Conv.,—Edwardsville Asso., for Bur. Miss., per Dr. Geo.	
Haskell, treas.,	28,50
French Creek Bap. Asso., Pa., for For. Miss., per Mr. S. L. Gould,	12,75
Lincoln, Me., Bap. Aux. Soc. in aid of For. Miss., H. Prince, Esq., treas.,	105,78
“ “ Fem. Cent Soc. in aid &c., for Bur. bib., Mrs. I. Prince, treas.,	41,05
Vermont—E. Bethel, D. Burnham, 5—Braintree, Mrs. Anna Colburn,	
3,25—W. Roxbury ch., 50—E. Roxbury ch., 1,20—Vershire, one in-	
dividual's monthly subscription, 6, per Rev. B. Willard,	11,
Danville, Vt.—A. W. Perkins, Esq., 5,—Mrs. Perkins, 1, for Bur. bib., per	
Rev. E. Nelson,	6,
Charleston, S. C.—“a friend,” for Bur. Miss.,	2,50
Plymouth, Ms., Mrs. A. Judson,* 25,—Miss A. B. Judson,* 25, for Bur.	
bible, per W. P. Ripley, Esq.,	50,
Woodstock, W. Par., Ct., Fem. B. Soc. 1st Bap. ch., for Mrs. Vinton's sch.,	14,63
Boston, Ms.—Juv. Fem. Soc. of 2d Bap. ch., for Indian Miss., per Mrs.	
M. D. Chorley,	9,31
Southbridge, Ms.—Fem. friend, per Rev. Levi Hall, Jr.,	1,
Whately, Ms.—Mr. Seth Belding, for Bur. Miss., 1,—Bur. tracts, 1,—	
For. Miss., 50—per Levi Bush, Esq.,	2,50
Boston, Ms.—“one who heard Rev. Mr. Brown's last address in Fed. st.	
Bap. M. house, to aid him in the distribution of tracts,”	5,
Middleboro', O.—Mr. Jesse Neal, Sen., 1,—Mrs. Weston, 50,—Akron,	
O., Bap. ch. mon. con., 3,87—per Rev. E. Crane,	5,37
Columbia, S. C.—Dr. Shubael Blanding,	10,
Falmouth, Ms.,—little girl, for Bur. bible, per Rev. M. Bronson,	2,25
Butler, N. Y.,—Mr. Gibson Center, per Rev. J. Thomas,	3,50
Boston, Ms.—five ladies of Fed. St. Bap. ch., for sup. of a native teacher	
in Burmah, per William Reynolds, Esq.,	100,
Penobscot, Me., Aux. For. Miss. Soc., Levi Morrill, treas.,	221,
Haverhill, Ms.—Rev. Mr. Knight, 9,—a friend,* 1,—for Bur. bib., per Mr.	
J. Carr,	10,
Charlestown, Ms.—Mrs. Susan Capen, per Rev. H. Jackson,	2,
Boston, Ms.—“a friend,”	69,
	1448,48
For outfit of Rev. Jacob Thomas, as stated by Rev. C. M. Fuller,—	
Cato, N. Y. Bap. ch., 50,—Canton, do. do., 22,—Sennet, do. do., 13,75—	
Auburn, do. ch. and soc., 59,50—Syracuse, do. do., 37,62—Jordan, do.	
do., 25,—Elbridge, do. do., 132,34,	340,21
For outfit of Mrs. Thomas.—Fleming, N. Y. Bap. ch., 6,25—Lansing, do.	
do., 20,14—Auburn and Seneca Falls chhs., 13,13—Ithaca, do., 35,63	75,15
CLOTHING.—Methuen, Ms., Juv. Soc., 1 box, value not estimated, for	
Ind. Miss.—Worcester, Bap. Asso., shoes, per Rev. O. Converse, treas.,	
1,33.—West Dedham, Young Ladies' Indust. Soc., 1 box, for Ind. Miss.	
where it is most needed, per Miss S. P. Baker, valued at \$22.	

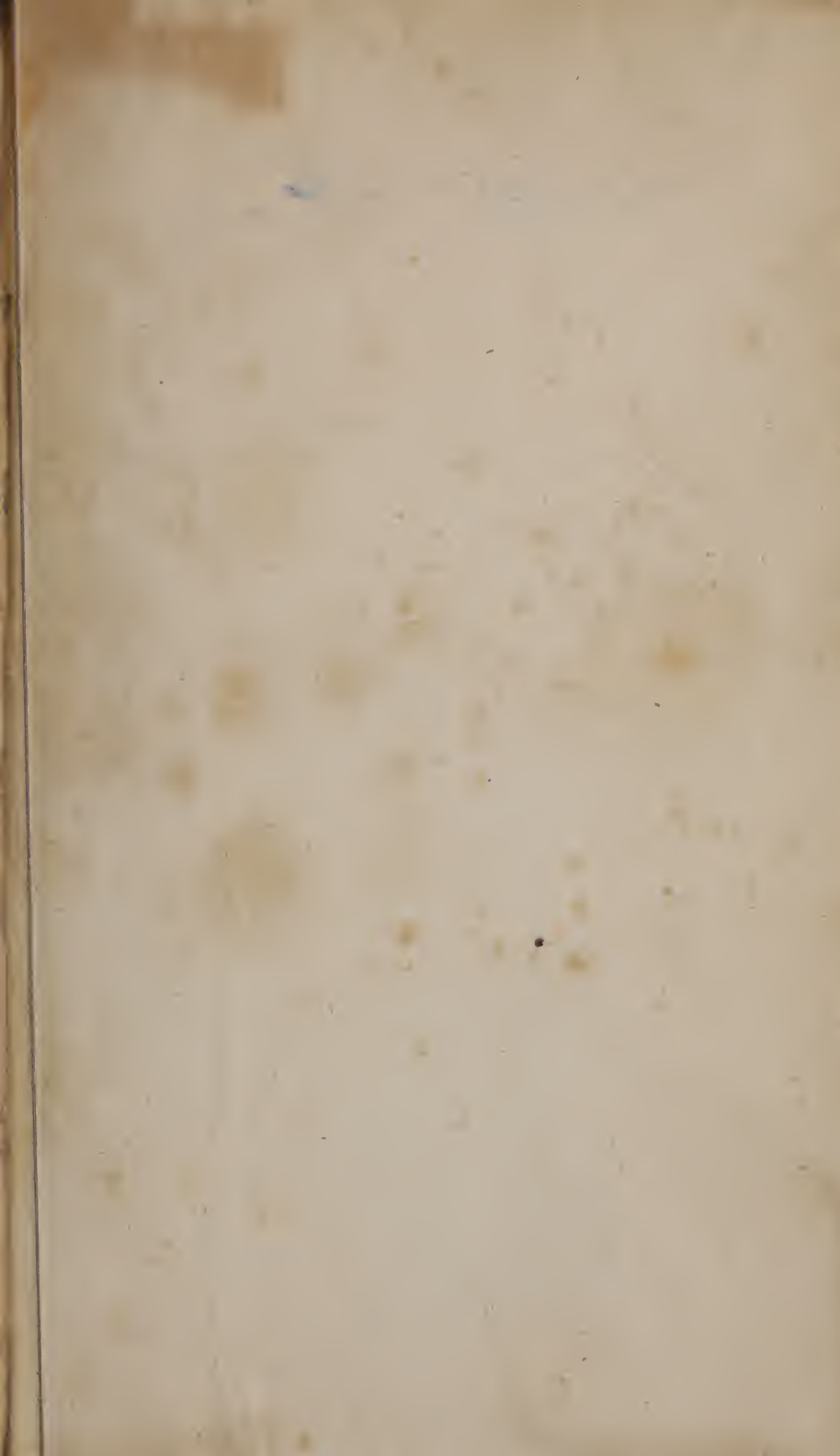
H. LINCOLN, Treasurer.

\* Mother and sister of our esteemed missionary, Mr. Judson.











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